

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*"Behold, the Lord's hand is not shortened, that it cannot save: neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—ISAIAH.*

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## SELF HELP.

BY ELDER G. E. GROVE.

It has been said that the English people may be divided into three classes. First, those who live above their income; second, those who live up to it; and third, those who live below it. The first are dishonest, when they get into debt knowing they are unable to pay; the second are unwise, for no sooner does a casualty occur than they, being unprovided, are in difficulties; the third are always prepared for every contingency, and are thus in a certain sense independent. In making a few remarks on this saying, it is our desire to benefit the first and second of this class, and wish continual God speed to the third.

The first of these classes are no doubt desirous of getting along all right, but not understanding the principles of self help, they depend too much upon others. For instance, many children after they have become capable of helping themselves, and have opportunities by honest industry to do so, suppose they have a right to use the means they thus earn in

procuring pleasure and enjoyment for themselves, depending entirely on their parents to feed, clothe and house them. Should you remonstrate with them, they generally will reply, O, the old folks have plenty, and do not mind it. Perhaps not, but the young man or young woman should care for it, and by contributing to their own support, help to increase the parent's store rather than diminish it, as by so doing they would earn to themselves a good reputation, and thus carry out one of the good principles the Prophet of God (Joseph Smith) taught, "Not only live, but help to live." Nor is this want of understanding confined alone to the young and single, but exists to some extent amongst those who are and ought to be heads of families, whose presence in leisure hours is in the public house rather than home, whose children are neglected temporally and morally, whose clothes, if they have any of worth, are constantly being pawned, and whose only way of trading is upon credit, and that where the articles are

not only inferior, but often unfit for use, and three times as dear as they might be obtained for ready money. Friends they have tired out by borrowing of them, and not paid back again; furniture has been seized and sold for rent; and if you ask such the reason of all this suffering, they will attribute it to hard times, bad political laws, low wages, high price of provisions, slackness of work, high rents, a large family, or any or every other cause than the true one. Their neighbor has all these things to contend with, and not unfrequently a larger family and less wages, yet he is comparatively free, arising from the fact that he has learned to live below his income, and thus help himself.

Think not this picture over drawn. It is true it does not exist to any great extent amongst the Latter-day Saints, yet, our wish is to do good to all men, especially "the household of faith," and should a solitary case or two exist amongst us, we would suggest the following remedy:—When you next receive your wages, pay your Tithing, and ask God to give you wisdom, and then buy such necessary articles as will suffice your family for the week, but be sure you let your outlay be below your income, and with the surplus pay off, as far as it goes, and continue this course until you are free. Think not your case too desperate, "for where there is a will, there is a way." "God helps those who help themselves." We urge this from more considerations than one. The primary one is, we would like to see you saved in the kingdom of God; as such it is necessary that you gather to the bosom of the Church in the Valleys of the Mountains. At present railway contractors and ship merchants demand and will have money to convey us from place to place, and without it there appears no way of escape; therefore, if we make sacrifice in order to effect it, we are of the kind spoken of in the 50th Psalm, "Gather my Saints together unto me, those that have made a covenant with me by sacrifice;" and how much more plea-

sant must be the feelings of those who can work out their own deliverance, than of those who are all the while dependent on others, at least, it is more honorable and praiseworthy. These remarks do not apply to those whose income is really so small, that it is almost impossible for them to subsist upon it. To such we say, be patient, prayerful, diligent and faithful, and then your deliverance is as sure as that God exists. Yet, there are those who might, by a little care, help themselves in a way and manner they have not yet thought of, and that by dispensing with many things which are not only unnecessary, but which God positively says are not good. (See Doctrine and Covenants, page 240.)

We said at the outset we wished continual God speed to those who live below their income. We repeat it; but how can the blessing of God rest upon such? Only in the way marked out and pursued by many who have embraced the Gospel—namely, to use the means God blesses us with, to the upbuilding of his kingdom, as an Apostle says, "We are not our own, we are bought with a price, therefore let us glorify God in our bodies and in our spirits, which are his," and as the earth is the Lord's, and the fulness thereof, he it is alone that can make over any portion of it to the children of men. It is true he has covenanted to give to some of Abraham's seed, the utmost bounds of the everlasting hills for their possessions, but before we can inherit these possessions, we have to show ourselves the children of Abraham, by doing the works of Abraham. What were his works? He paid Tithing, he gathered, he sought to multiply and increase upon the face of the earth, worked righteousness thereon, and was approved of God; then, inasmuch as we desire like blessings, let us strive, by doing similar things, to overcome, and "seek first the kingdom of God and his righteousness," for it is written, "The righteous shall inherit the land, and dwell therein forever."

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That which is good to be done, cannot be done too soon; and if it is neglected to be done early, it will frequently happen that it will not be done at all.

## MORAL DISCIPLINE.

BY ELDER SEPTIMUS W. SEARS.

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It is not alone in the days of prosperity, when the angel of peace hovers around man, clearing away difficulties and removing barriers, and when all things visible and invisible combine together to make him happy, that he is in the school where he will gain that experience, which in the end is calculated to do him the most good ; but, oftentimes on the contrary is it, when the dark clouds of adversity hang like a mighty incubus over him, obscuring from his gaze the bright star of hope, that those features are developed which give nobility to his character, and make him sensible of the influence he can wield in the world, when his faculties are properly exercised. To contemplate man in the light in which he appears, considering the complicated circumstances by which he is surrounded, and the things he has to grapple with, we are almost irresistibly forced to the conclusion, that it was designed in the economy of heaven, that he should be brought into contact with opposing influences, in order that the qualities of his mind and body might be exercised and properly developed, and the end for which he was created and placed here, rightly and fully consummated.

When reflective men look around, and perceive certain effects produced, they cannot but acknowledge that there has been some cause for the same, and although often unable to trace out this cause with sufficient clearness to give satisfaction to themselves, or account for the visible results before them, yet, they are not the less assured that there must, of necessity, have been some cause to produce these effects. The body becomes hardy and strong, and muscular power is obtained by physical labor, and in a similar manner the mind is strengthened by mental exercise and discipline, often caused by the agency of certain invisible powers, opposed in their nature to the purpose he may be striving to bring about, yet for his good when properly understood. In-

activity again tends to weaken and debilitate, thus rendering the faculties of both mind and body imbecile, and producing feelings of lethargy which, if indulged in for any length of time, will drive out every industrious principle. This principle will hold good in the case of nations as well as individuals. Some who have had but little opposition from others, and have for generations lived in a state of peace and tranquility, become weak, and after a time almost afraid, should necessity require it, to stand up and defend themselves against the intrusions and usurpations of their enemies, their cowardice permitting them to be trampled upon by tyrants, until they become the slaves of a more ambitious and chivalrous people ; while others who have been brought up amidst opposing elements, in order to preserve their rights and the dignity of their nation, have been compelled to stand up in defence of the same ; thus becoming self-reliant, powerful and brave.

Man, we read, was made in the image of God, not only in the formation of his body, but also in the faculties of the mind, and in those attributes which stand forth so prominently in Deity. But in many of earth's sons these things are not visible. They lie in a dormant state, nothing having occurred to develop them, but, still they are there, and by proper treatment and under the warm and genial influences of the Spirit of God, they might be brought forth, not only to adorn, but also to increase the sphere of usefulness of their possessors. It is not those that from the cradle to the grave recline upon "flowery beds of ease," who understand the most of this life with its hopes and fears, its cares and joys, or become the real and true benefactors of mankind, but those who strive by the power they possess, to cheer and enlighten others, helping them to bear the burden resting upon them. The peasant and the peer may both possess the same attributes and qualities of mind, but, while the

former has the stern realities of life to grapple with, toiling day by day amidst the most adverse circumstances, to procure for himself and those dependent upon him the comforts of this life, the latter may have everything smooth and easy, his body having no physical labor to perform, while his mind remains undisturbed, and he enjoys an immunity from that which may be the portion of the poor peasant. He may congratulate himself upon his good fortune in being thus freed from care and anxiety, yet of necessity he is deprived of that experience which the other, through the difference of his position, has gained. Wealth and true greatness do not consist in gold and silver, or a good name among the nobility of the land, but rather in a well cultivated mind, stored with practical knowledge, gained and indelibly stamped upon the memory by the experience of every-day life. The former will only last during the uncertain period of this present existence, while the latter will be a sure accompaniment in the eternity to which all are hastening.

Life should not be measured alone by days and years, but by the amount of useful experience gained, and the good which has been accomplished. Man can only be prepared for the struggle which lies before him, and the blessings that await him, by the process he is now passing through, for as the wind and storm which sweeps over the forest, tends to harden and strengthen the oak, so will the things which at times appear trying, only tend to strengthen the mind, and develop those attributes in man, which will cause him to approximate nearer and nearer to the character, until he is finally brought into the immediate presence of that Divine Being in whose likeness he was created. Jesus, our

great pioneer to celestial glory, has trod the same path we have to travel in, and therefore gained an experience to fit him for his exalted position as leader in the great cause of human redemption, and mediator betwixt us and the Father. He was not alone destined to become great; the whole human family are his brethren and sisters, children of the same heavenly Parent, and created to fill a noble destiny. The Apostle says, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him; for we shall see him as he is." We can only become like him by having passed through a similar process. The Spirit of God has demonstrated to our minds the truth of the Apostle's words, where he says, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." With this in view, man can toil on, regarding every incident of his life as containing instructions which can lead him onward and upwards towards the goal upon which his eyes are fixed. The costly diamond may, at first sight, present a rough appearance, but by friction its appearance is greatly improved, and its real brilliancy and value appears; yet, had it not passed through this process, it must still have remained in its rough state, and although it might still have been in possession of that for which it is afterwards admired, yet it would have been hid beneath the uncomely exterior. The mind, in some respects, resembles the diamond, it is bright and priceless, but it requires the artist's skill to cultivate and polish it, before its brilliancy and worth can be properly developed, and its real value become visible to others.

## EVERY MAN HIS OWN SAVIOR.

BY ELDER RUPERT BROWN.

It is not intended to be inferred from the above title, that every man in the full sense of the word is his own savior, that is, he is not the moving, continuing and finishing cause of his salvation. To hold forth



uch doctrines, would be the extreme of infidelity; while on the other hand, we are justified in asserting man to be as much his own savior, in the part of the great work assigned to him, as God is in his part, the Son in his, or the Holy Spirit in his.

One of the greatest errors that modern sectarianism has promulgated, is that of undervaluing the great work that necessarily devolves upon man in order to secure his salvation. How many times have we heard the pious sectarian expatiate on his inability to think one good thought, speak one good word, or perform one good action, and accuse himself of sinning in every thing he did, and every minute of his life. Our own opinion is, that the Devil could not act worse than this, and that were such an one's self-accusations true, he would be a devil outright. Had the sectarian world been content to have undervalued their own actions, and gone no further, all might perhaps have gone well; but, as one evil leads to another, so one error produces another. Hence the grey-headed sinner, whose life has been one constant violation of the laws of God, is flattered when on his death bed by the promise, that if he will only trust in Christ during his last moments, he will be admitted after death into the presence of God, and be crowned with glory, and all this is presumed upon the ground that if his life had been full of good actions, it could not possibly have merited one particle of glory. Is it any wonder then, that so little attention is paid to religious truths by the bulk of mankind, when they have doctrines so favorable to the postponement of their acceptance of salvation disseminated in their midst? And yet, the Scriptures are plain enough on the subject. Their invariable teachings are, that if we would secure the favor of our heavenly Father, it must be by walking before him with a perfect heart, and doing his will all our lives.

There are abundant instances recorded in the Scriptures, to prove that God attaches great merit to the righteousness of the righteous. Only ten righteous people in the five populous cities of the plain, would have averted the wrath of the Almighty,

and shielded them from destruction. On another occasion, the merit which the Lord attached to the life and actions of Moses, saved the whole camp of Israel. The Lord declared to Solomon, that he would not entirely rend the kingdom from his children, because of David his father's sake. John the Revelator, in speaking of the final triumph of the Church, says, "And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the *righteousness* of Saints." Thus we see that He attaches merit and demerit to the lives of men, whether we do so or not.

In talking to a person once about man saving himself, she wondered that God did not strike us dead for speaking, as she supposed, so derogatory to his character, and attempting to rob him of his glory. But yet it is true, though learned parsons and their pious congregations may open their eyes and mouths wide with astonishment, that after what our Father, and Jesus our elder brother, has done, we have to save ourselves. God proposed certain blessings for man, Jesus procured them by the great work of atonement, and we have to secure them to ourselves by our obedience to God and his Son. Obedience will secure to us the greatest conceivable blessings, while, on the other hand, disobedience will secure unto us eternal shame and infamy. "He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." No farmer in default of having sown his seed in the spring, would be so foolish as to expect to see his fields waving with corn in the autumn; if he did, he would be mistaken. Will, then, the man whose life is made up of vicious and mean actions, and who, being brought to his death bed, weeps when he thinks about hell, and the enormity of his sins, receive the reward of faithfulness and obedience? Yes, says one, the Lord will pardon him. What, then, is to become of the plan of salvation, if the Lord pardons people without it? How is He to judge the world by the Gospel as declared by Paul, if he pardons so many thousands annually

without it? How is He to reward men according to the deeds done in the body, if he pardons some of the veriest wretches that live, prior to their spirits leaving the body?

Our works when performed in a spirit of humility and love, are like good seed, and will one day yield an

abundant harvest of glory, while the man who expects any glory whatever, when he has never worked for any, will receive condemnation. Let us, then, take heed to our ways, and as was said by one of old, "Save ourselves from this wicked and untoward generation."

## HISTORY OF BRIGHAM YOUNG.

(Continued from page 392.)

### SKETCH OF THE AUTO-BIOGRAPHY OF GEORGE ALBERT SMITH.

I was born in the town of Potsdam, St. Lawrence county, New York, on the 26th day of June, 1817.

My father, John Smith, was the sixth son of Asael and Mary, and was born on the 16th day of July, 1781. He married Clarissa Lyman on the 11th Sept., 1815.

My grandfather, Asael Smith, was the second son of Samuel Smith, the second, and Priscilla, and was born in Topfield, Massachusetts, March 7th, 1744, and married Mary Duty, Feb. 12, 1767.

My great grandfather, the second Samuel Smith, was the son of first Samuel Smith and Rebecca Curtis, and was born on the 26th January, 1714, in Topsfield, Essex county, Massachusetts, and married Priscilla Gould, 27th May, 1734. His father, Samuel Smith the first, was the son of Robert and Mary Smith, who came from England; he was born on the 26th January, 1666, in Topsfield, Essex county, Massachusetts, and was married to Rebecca Curtis, daughter of John Curtis, on 25th January, 1707.

My mother, Clarissa Lyman, was the daughter of Richard Lyman, who was an orderly sergeant for several years in the war of Independence; during which time, by exposure, he contracted a disease which produced an untimely death, a few years after the war, leaving a family of small children. My mother was reared under the care of her uncle, the Rev.

Elijah Lyman, pastor of the first Presbyterian church at Brookfield, Orange county, Vermont.

My grandmother's maiden name was Philomela Loomace.

My father and mother were members of the Congregational church at Potsdam, and spared no pains to impress my mind, from my infancy, with the importance of living a life of obedience to the principles of the religion of heaven, which they taught me as well as they understood it.

The winter after I was nine years old, I received a blow upon my head which rendered me insensible for three weeks. A council of surgeons decided that the skull was fractured, and the blood settled under it, and that the only remedy was trepanning. My father being a man of faith, and believing that God would heal me, dismissed the physicians, and in a few weeks I recovered, although for many years I felt the effects of that blow.

At an early age I felt a disposition to inquire after the original principles of the Gospel. I asked my father where the Presbyterian church originated? He answered, with the Apostles. I inquired where the Methodist church originated? He replied, with John Wesley in England, about a hundred years ago. I inquired where the Baptist church originated? He said, with Mr. Williams, who first settled Rhode Island, or with the Waldenses. I inquired why these sects did not join the Presbyterians, who descended directly from the Apostles? He answered, they all think that they descended directly from the Apostles. This opened my eyes.

In the fall of 1828, my grandfather received by letter, from my uncle Joseph Smith, sen., the information that his son Joseph had received several remarkable visions. My grandfather was then living in Stockholm, St Lawrence county, also three of his sons, Jesse, Asahel and Silas. The old gentleman said that he always knew that God was going to raise up some branch of his family to be a great benefit to mankind, but my uncles ridiculed Joseph's visions.

Soon after a letter was received from Joseph, jun., in which he declared that the sword of vengeance of the Almighty hung over this generation, and except they repented and obeyed the Gospel, and turned from their wicked ways, humbling themselves before the Lord, it would fall upon the wicked, and sweep them from the earth as with the besom of destruction. This letter made a deep impression upon my mind, and my father said, "Joseph wrote like a Prophet."

In the month of August 1830, my uncle Joseph Smith, and his youngest son, Don Carlos, came to my father's on a visit, bringing with them some Books of Mormon. My father had not seen his brother for about eighteen years; he had lived in Wayne and Ontario counties, western New York, a distance from us of 250 miles. As my uncle was in great haste to see his father, my father took a wagon and carried them to Stockholm, about twelve miles, where my grandfather and uncles resided.

My mother and myself occupied Saturday and Sunday reading the Book of Mormon. On Sunday evening the neighbors gathered in to see the "Golden Bible," as it was called by them, and commenced raising objections to it. Although I did not yet believe the book, their objections looked to me so foolish, that I commenced answering them, and exposed the fallacy of their objections so palpably, that they went away confounded, contenting themselves by saying, "You are a smart boy."

I continued to read the Book of Mormon, and framed in my mind a series of objections which I supposed were sufficient to overthrow its authenticity, and on the return of my uncle

Joseph, I undertook to argue with him upon the subject, but he so successfully removed my objections and enlightened my mind, that I never since ceased to advocate its Divine authority.

Uncle Joseph and my cousin, Don Carlos, labored diligently to convince our relatives of the truth of the Work. Uncle Jesse, the oldest brother in the family, opposed them in the most vindictive manner, threatening to hew uncle Joseph down with a broad axe, if he brought his books into, or preached any such damn'd nonsense in his house. He followed him every place he went, and was so abusive as to prevent him talking on the subject in his presence. Notwithstanding this, uncles Asahel, Silas and my father, were so far impressed with the truth that they continued to investigate, as did also several younger branches of the family.

Soon after uncle Joseph returned home, Mr. Solomon Humphrey, a Baptist exhorter in Stockholm, being impressed with the truth of the Work, went to Manchester, Ontario county, to see cousin Joseph, and was baptized and ordained an Elder; returned home and commenced preaching the word to the people, although constantly hissed at by the ministers of all denominations and their followers. We were also visited by Elder Joseph H. Wakefield, who, in connection with Elder Humphrey, baptized several in Stockholm and Matildaville, among whom were my mother's brothers, Asa and George Lyman, and my grandmother Philomela Lyman.

In the year 1831, there were several protracted meetings held by the Congregationalists for the conversion of sinners; the one held in December continued seventeen days. I had not yet obtained sufficient knowledge of the Gospel to understand but what I needed conversion, after the manner of the sectarians, to fit me for baptism, and for this purpose I attended the meetings as a seeker after religion night and day, but could not profess to be frightened/nearly out of my senses for fear of hell and damnation, when I really felt no such fear, and I would not take my seat on the anxious benches, without I felt as others said

they did ; and because I would not be a hypocrite, but remained in the gallery as the only sinner left, while hundreds were moaning for their sins, I was sealed up by the Rev. Fred. E. Cannon, our minister, to eternal damnation. This solemn sentence was pronounced nine times, in the name of Jesus Christ, with the addition that

"your blood is upon your own head." I concluded if the minister had any authority, that my fate was sealed, and if he had none, I was foolish for going to his meetings, and this led me to investigate, and learn to my satisfaction, that the sectarian churches were without the true Priesthood.)

(To be continued.)

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## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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SATURDAY, JULY 1, 1865.

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 HISTORICAL CONTRAST BETWIXT THE 27TH OF JUNE 1844,  
AND THE 14TH OF APRIL 1865.

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At an interval of twenty-one years from the time when Joseph and Hyrum Smith were ruthlessly murdered in Carthage jail, Illinois, while under the pledged protection of the Governor of the State, we can write calmly and dispassionately on the subject, without seeking by vindictive remarks or blood-thirsty appeals, to rouse in the breasts of our readers any feeling of rancor or vengeance against those who were the instigators and perpetrators of the deed. Guided and controlled by the directing power and influence of the leaders left unto them, the people even in that trying and terrible hour, preserved an equanimity and calmness which ought to have won the admiration and respect of their bitterest enemies. Although it was hard to tame the rebellious spirit to sit calmly by and view the murder of their Prophet and Patriarch, the destruction of their homes, and the immolation of all their fondest hopes upon the altar of licentiousness and mobocracy, without standing forth against their oppressors ; still they were consoled by the thought that the Lord reigned in heaven, and that precious in his sight was the blood of his Saints, and so, in the same spirit they have ever lived and struggled on, until now they can look back through the mist of years, feeling a hallowed and chastening recollection stealing over them of the memory of him who was their friend and guide, and while mourning his death, see around them the realization of the promise that the blood of the martyrs is the seed of the Church, and acknowledge that the Lord still lives, that vengeance belongs unto him, and that *he will repay*.

The necessity does not arise for us to trace out the organization and history of the Church in all its varied circumstance and detail, nor the causes which

led to the expulsion of the Latter-day Saints from their homes and heritages, and the cruelty and torture to which they were subjected. The principal events which transpired betwixt the establishment of the Church and the martyrdom of its founders are, we expect, sufficiently well known to the majority of our readers, and the causes of the opposition and turbulence manifested against all efforts to spread its principles, having been weighed and canvassed by us in late Editorials, we will simply content ourselves with taking a retrospective glance at that event which had such a bearing upon our welfare and prosperity as a people, and the effect which we know and believe it, and the other acts of cruelty perpetrated in the name of justice, and by the authority of the Parent Government, had upon the nation at large. We attempted to show, some short time ago, that the causes of so much persecution and intolerance did not arise altogether from a danger that the *religious* element in the Republic would suffer from the spread of our doctrines, but that it involved considerations to some of a more important nature—namely, a breaking up and exposing of the old arts by which they had so long ruled and held in abeyance the *social* and *political* world. And in this we find a key to all the trumped-up charges of “rebellion,” “turbulence,” “asserting their independence,” “tampering with the slaves,” “plotting with the Indians,” &c. Knowing and acknowledging that if the Saints were tolerated in the diffusion of their religious opinion, they would, by a natural law, have soon held *legal* control over the State in which they gathered together, and that this would affect the interests of those who wished to rule the people and keep them in ignorance, they sent forth the tale that the Saints wished to interfere *illegally* in the affairs of the land, and so, by misrepresentation and abuse, debarred them from exercising those privileges which at some future day they would undoubtedly have possessed as a people, and which, as individuals, was theirs even then, by the inalienable right of American citizenship, and those laws guaranteed to them by the unconquerable devotion and glowing patriotism of their sires. But, as is well known and authenticated, such charges were found to be utterly groundless. The Saints pursued their daily avocations peaceably and quietly, they did not infringe upon the rights and property of their neighbors, nor strive to force their religious views and opinions upon them. They were subject to the laws of the American Constitution, they honored and revered it, they were the sons of those who fought and died to establish it, and, if perchance they raised their voice in national affairs, it was in their desire to see their country's escutcheon free from blot and stain, and her banner float forth pure and free, a beacon and an ensign to the world. Had they not the right to worship God as they pleased? They had. They believed that the men who framed the laws of that Constitution, were inspired of God to do so, that they were the heralds of that universal peace and liberty which would some day dawn upon the earth, and that in it could be found dim fore-shadowings of that higher law of equity and truth and justice, which should hold sway when the kingdom of heaven was fully established. What said this Constitution? “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.” What said Washington in a letter written by him to the “Central Committee of the United Baptist Churches in Virginia?” “If I could have entertained the slightest apprehension, that the Constitution framed by the Convention where I had the honor to preside, might possibly endanger the *religious rights* of ANY ecclesi-



astical society, certainly I would never have placed my signature to it; and if I could conceive that the General Government might ever be so administered as to render the liberty of conscience insecure, I beg you will be persuaded, that no one would be more zealous than myself to establish effectual barriers against the horrors of spiritual tyranny, and every species of religious persecution. For you doubtless remember I have often expressed my sentiments, that any man conducting himself as a good citizen, and being accountable to God alone for religious opinions, ought to be protected in worshipping Deity according to the dictation of his own conscience." Exalted sentiments, truly, containing within them the whole secret of national greatness, the true preservative of individual and social liberties, and doubly worthy of notice, when placed by the side of those uttered by one claiming to be a successor of Washington, and filling the position he held, when asked to protect the Saints in their rights and privileges, "*Gentlemen, your cause is just, but I can do nothing for you.*" We say that upon this ground the Latter-day Saints took their stand. Arrogating to themselves no pretensions to infallibility, but relying on the assistance of Heaven, they went forth boldly and unhesitatingly, avowing their belief in the message which the Prophet Joseph delivered, and making their duties to society subservient to the higher duties they owed to Heaven. Here was the very principle once more in operation, that had secured liberty and independence to the American nation. Tyranny and oppression drove men to seek an asylum on its shores, and thus its germ was planted. The same cause led them to throw off the English yoke, and assert their rights and liberties, and was it not a strange fact, that the laws pertaining to civil and religious liberty framed by those who had been the victims of kingly and priestly intolerance, were broken by themselves, because part of the people wished to exercise those very privileges which the nation had claimed and fought for? Now, *legally*, Joseph Smith had an undoubted right to establish a religion, and use all fair and proper means to spread it, so long as he did not force it upon the acceptance of the people, nor cause it to clash with their social and individual rights. The Constitution guaranteed this right unto him or any other, it pledged itself not to interfere in the matter, nor make it a subject for state legislation, whether approving or disapproving of it. Many religious societies had sprung into existence, and under the fostering influence of peace and freedom increased and flourished, and why not this one? And, independent of this, there were other considerations which should have influenced the people in their treatment of the propounders of these principles. They differed from all others who had preceded them in this important particular, that while others merely professed to act from their own convictions, they did not claim to be the *originators* of these new doctrines, but, simply to have been deputed to tell them to the people. This of itself should have influenced men to listen calmly to a statement so diametrically opposed to all religious precedent, and consider the evidences of its truth or falsity. But, instead of this, they closed their ears to the words of the messenger, and said virtually like the Jews of old, Who is this man, that we should obey him? So began they with abuse and calumny, until they went to robbery, imprisonment and murder. The holiest feelings of humanity were outraged, the peace and quietness of happy homes violated, the torch of the incendiary glared at midnight, the sword of the assassin flashed at noonday, the innocence of youth and the reverence of age, were alike mocked at and disregarded, and to

crown all, on the 27th day of June 1844, Joseph and Hyrum Smith were murdered by a mob who trampled law and order under foot, and whose proceedings were winked and connived at by those who had sworn before high Heaven to administer right and justice to the people !

Prior to this time Joseph, in the exercise of his prophetic power, had declared that if the wrongs of the Saints were not redressed by the Government, the Lord would visit them in his fierce wrath and indignation, but those warnings were unheeded. Our readers are doubtless all aware of the prophecy in relation to the American war, which has up to this time been literally fulfilled, and the unfulfilled portions of which will assuredly come to pass, the Book of Doctrine and Covenants abounds with similar, and we will quote one spoken by him to Judge Stephen A. Douglas, at the town of Carthage, in the month of May 1843, when the Judge was holding Court there. "I prophesy," said he, "in the name of the Lord God of Israel, that unless the United States redress the wrongs committed upon the Saints in the State of Missouri, and punish the crimes committed by her officers, that in a few years the Government will be utterly overthrown and wasted, and there will not be so much as a potsherd left, for their wickedness in permitting the murder of men, women and children, and the wholesale plunder and extermination of thousands of her citizens, to go unpunished ; thereby perpetrating a foul and corroding blot upon the fair fame of the great republic, the very thought of which would have caused the high minded and patriotic framers of the Constitution of the United States to hide their faces with shame." This was a plain affirmation, disguised under no ambiguous terms, cloaked by no oracular utterances, but delivered in such a manner as should have commanded the attention of those for whose benefit it was given. At this time there were no indications of even the slightest approach to the events there spoken of. It was not a supposition deduced from the existing state of the political barometer, nor framed upon data visible to all, and yet, had it been predicated upon some tangible evidence, the result which did follow could not have been stated with greater precision or mathematical certainty. The question next arises, is the terrible destruction which has fallen upon that once happy Republic, the result of national crimes, the condemnation of a people who have rejected a Divine message, or, is it simply the natural result of a combination of circumstances which might have occurred in any nation, however virtuous and religious it might have been ? To this last supposition we most unhesitatingly reply, No. To the first, let us devote a little inquiry and attention. We believe that a natural law of retribution holds sway in the universe, whether in temporal or spiritual affairs, whether in the cases of individuals, communities or nations. The violation of any natural law entails disease and death upon the physical constitution, or of a spiritual law upon the thinking, conscious part of man. The evil wrought by one individual upon another is certain to recoil upon his head, in some way or manner that neither he nor the world may dream of. The oppression of a weak by a stronger and despotic power is certain to bring its reward, either in the withdrawal of the support of some nation imbued with proper ideas of right and justice, or in the discord and confusion attendant upon the disposal of that weaker power. And so, from the time the Government of the United States allowed mobocracy to trample with impunity upon the rights of a part of its citizens, it paved the way for the infringement of the liberties of the whole, and put into the hands of designing men a weapon which has since been

used by them with terrible and deadly effect. And more than this, there was the crime of undervaluing the testimony of one who claimed to be a servant of God, the evidences of whose power and authority were to be seen on every hand, and who should have been listened unto, were it for nothing else than the paramount importance of the claims he advanced, and the doctrines he advocated. Up until that time all had been peace and love in the Republic; internal strife and dissensions were unknown in her Senate or her borders, men pointed to her as the home of freedom, the safeguard of the poor and the oppressed, and yet, from that time anarchy and confusion ruled, and secret plots were hatched in her assemblies at noonday, by men wearing the garb of loyalty, and with the oath of allegiance still trembling on their lips. Formerly, unto the nation the voice of the people had been the voice of God, but now it rose resistless, its deafening roar and clamor for blood swelling above the weak entreaties and languid protestations of the few. Cities were stormed, smiling fields and orchards laid waste, the tocsin of war rung through once happy vales, and rolled over once peaceful hills, and the spectacle was beheld of a nation engaged in the most fratricidal war that ever darkened the page of heathen or Christian history. For four years did it rage with unabated fury, and then suddenly the news was sent forth that blood had ceased to flow, that swords were about to be beat into ploughshares, and spears into pruning hooks, and that an evening of calm and sunshine would follow the morning of storm and darkness. The people rejoiced in jubilant madness, they sent messages to one another, greeting, they evolved philanthropic plans for the restoration of all they formerly enjoyed, yet, scarcely had the white banner of peace been unfurled to the heavens, than the dark shadow of death crept across its folds, the joy bells that had rung merrily in city and in hamlet, tolled forth their solemn peals, and sorrow and despair trod on the heels of joy and triumph. On the 14th day of April 1865, in the bright flush of victory, in the rosy dawn of new-born peace, the Chief Magistrate of the nation lay stricken dead by the hand of an assassin. Was there any dim recollection stirred in the minds of the people then, of a time when the chief and beloved head of a peaceful community lay dead on the soil that had given him birth, murdered by the connivance of that very people who now mourned the loss of their guide and ruler? Did the truth of the natural law then recur to their minds, Whatsoever a nation soweth, that it shall also reap? Here were the first fruits of that mobocracy which began in turmoil and ended in assassination, and yet how different the two cases! The blood of a servant of God has never been avenged in the same manner as the blood of a king or a statesman. Some of the supposed murderers of Joseph and Hyrum were placed upon trial before the judges of the land. A solemn farce, a mockery of justice was enacted, and as the Saints expected, they were allowed to go free. But no sooner had President Lincoln been assassinated, than the officers of justice rightfully set to work, tracked the fugitive murderer to his lair, brought him to bay, and shot him without mercy. Hundreds of his supposed associates were arrested, thousands of dollars offered as reward for the capture of the leaders of the Confederacy, who were supposed to have been implicated in the plot, and every scheme that wealth could command or ingenuity devise, used to revenge the blood that had been shed so basely. Eulogies of the departed were sounded forth, orations on his worth and goodness delivered, sermons preached on the sad event, and the whole civilized world combined to testify their abhorrence of the foul

and dastardly deed. Was this sympathy extended to the Saints in their affliction? No. The world rejoiced in the event, and exulted in what appeared to them the downfall and destruction of "Mormonism." The man against whom no charge of immorality or treason could be brought, who came forth intact and pure from all the slanders and accusations of foul-mouthed, lying hypocrites, of whom even his enemies said, "law could not touch him, but powder and ball should," was branded as a miserable imposter, put ruthlessly to death, and denied the privileges granted to the blackest criminal, while the world sympathises now in the imprisonment and fall of one who plotted against the welfare of the Republic in the halls of her Senate, exalts him as a martyr to conviction and principle, and may probably make him the hero of household rhymes or sensational melo-dramas!

The blood of the Prophets still calls for vengeance, and the full answer shall some day come. We can recognize the hand of God plainly in many things that have already transpired, but the beginning of sorrow has only dawned upon the nations. Complications daily increase, the horizon grows darker, and the little cloud no bigger than a man's hand, is rising slowly but portentously, and will soon spread itself over the heavens. Then shall the nations know the value of that testimony they rejected, the worth of that blood they shed. "God will laugh at their calamity, and mock when their fear cometh," but unto them who have borne with patience the trials and scorn of the world, and waited for his arm to save them, his hand to guide them, "shall the sun of righteousness arise with healing in his wings." 2

EMIGRATION DEPOSITS.—We are led to understand that some little uneasiness has been created throughout the Mission, by the publication of President Young's letter in reference to certain changes in the payment of Individual Emigration Deposits, and that several parties have in consequence, withdrawn from various Conferences the amounts lying there to their credit. Any matters mentioned in that communication were simply prospective, and related merely to the transfer of accounts from the Conferences to the Office in Liverpool, not alone for the sake of greater security but also for convenience and despatch, and not to the withdrawal of such accounts. Although the way for Emigration has lately seemed partially closed up, we have no hesitation in saying, that it will open up again, sooner perhaps than may at present be anticipated, and we would therefore urge upon the Saints the necessity of preparing for that time. If they withdraw the money that should be appropriated to that purpose, and squander it away, they will be compelled to remain here, when an opportunity again presents itself, for their deliverance. It is the duty of every Saint, as far as lies in his power, to make provision for gathering to Zion, and, although in one sense, the withdrawal of deposits does not affect us in the slightest, still we are anxious to see every legitimate means used by them, to gain their emancipation, and when we find them removing their monies under a mistaken idea, would wish to show them that such a course, instead of hastening, will retard them in the accomplishment of their desires. We believe that at the present time, the Saints are as a general thing fully employed, and able to sustain themselves, and we would therefore be pleased to see them laying a foundation for their future prosperity. Through their



faithfulness, and obedience to the commandments of God, they will fully realize all their righteous wishes and expectations, and find all things working together to advance their temporal and spiritual welfare. To Conference Presidents we would say that when we wish to transfer their old accounts, we will duly advise them to send in the list of names. By arranging the accounts gradually, business will be facilitated and confusion prevented.

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## CORRESPONDENCE.

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 AMERICA.

Great Salt Lake City, }  
May 18, 1865. }

Presidents Daniel H. Wells and Brigham Young, jun.

Dear Brethren,—Brigham's favors of March 1st and April 1st, have just been received; the last, written on the 13th, and the first, which came via California, yesterday. They have been perused with the satisfaction and pleasure which communications respecting the progress of the Work and the welfare of the brethren always produce. I am gratified to learn that the brethren who have been sick are improving in health, and that the general prospects of the Mission are so good.

Since my last to you, written April 20th, in company with Elders John Taylor, Wilford Woodruff, George Q. Cannon, George A. Smith, Franklin D. Richards, my son John W., and a few other brethren, I left this City on the 3rd inst., for the purpose of visiting Cache Valley, and holding a two days' meeting with the Saints at Logan. On our way up, we held meetings at Ogden, Willow Creek and Brigham City; at the second of which places we were joined by brother Lorenzo Snow, who accompanied us to Logan and back. The meetings at Logan were numerously attended, the very fine agreeable weather with which we were favored, enabling the Saints from the various settlements in the Valley to come together. As is usual at such times, much valuable instruction was given on various topics connected with present as well as future salvation—the importance of attending to home manufactures, and endeavoring to make ourselves independent of the merchants and their

importations, as well as the construction of a telegraph line from the Northern to the Southern Settlements of our Territory, receiving among other subjects, a due share of attention. On our return we held a meeting at Ogden. We were threatened with detention by high waters—the warm weather causing the snow which was piled up in the mountains and kanyons to rapidly dissolve and swell the creeks and rivers into torrents—but we had not the slightest difficulty in going or returning.

Judge Titus has been particularly anxious of late to distinguish himself in the same line in which some of his predecessors have acquired such an unenviable notoriety. He has accused the Grand Jury of receiving their instructions from the Tabernacle, and has delivered a most insulting charge to them, referring to acts of violence which, he said, had been committed upon soldiers and others in the street, and desiring them to investigate them and indict the perpetrators, instead of our paying attention to or examining the case of Rosenbaum, the cattle thief—one of the most flagrant and outrageous cases of stealing which we have ever had in our midst. In the course of his remarks to them he alluded to the Tabernacle, though not mentioning it by name, as a place that ought to be indicted as a nuisance, and to myself, without mentioning my name, as one who ought also to be indicted for counselling violence, as he said, because I spoke plainly and without reserve about the wickedness that was creeping into our midst, and warned the people respecting it, saying what I would do if I were to come in contact with it. But the evil which he has sought to bring upon me and



this people, will be brought upon himself.

There has been considerable feeling manifested of late in certain quarters, because measures are being taken to check the increase of iniquity, and to cleanse all nuisances from our city and streets. The corrupt and all the workers of iniquity are disturbed and uneasy, and they raise an outcry through their organ, the *Vedette*, about my teachings and reproofs. They would really like, now the war east appears to be off the hands of the Government, to have attention drawn to us here, and troops to be sent out to break us up. They openly avow their intention to break the power of the Priesthood, and to destroy our organization, and since the receipt of the news of the surrender of Generals Lee and Johnston; and the capture of Jeff. Davis, they have been very exultant, and their tone is more arrogant and defiant than it has been. But the Lord Almighty has not surrendered, if Lee and Johnston have; and they who think that they have but to bring sufficient human force to bear against us, to destroy us and the kingdom of God, will find out, to their confusion and ultimate shame and misery, that He still reigns, and that he has the power in heaven and on the earth to accomplish his purposes and to fulfil his word. Napoleon is reported to have said, that Providence was always on the side of the heaviest artillery, and this is a sentiment which the world believe in, our enemies especially; for they think, as they have the heaviest and most numerous artillery, and have incomparably superior numbers, that our conquest, whenever undertaken, will be an easy matter. Yet, with all the efforts that have been made from the beginning of our settlement here until the present, we have never seen a moment that we have not been able to live our religion and to enjoy all the rights we have needed; we have been the rulers here, for the Lord has blessed us, thus far, with the supremacy in the midst of these mountains, and this will continue to be the case, despite the malignant endeavors of our foes, if we continue faithful to our God and obedient to his requirements.

The city looks beautiful. When we returned from the north, it had the appearance of a huge flower garden, the peach, apple, plum and other fruit trees being all in full bloom, and making the air redolent with their fragrance. The prospects for heavy crops of grain, vegetables and fruit, were never better than at present, particularly fruit, which gives promise of being very abundant throughout the greater portion of the Territory. We have had no spring this year, the transition from winter to summer being so sudden, through the lateness of the winter, that we have not had the mild, showery interval during which stern winter's effects gradually disappear, and the vegetable world is gradually prepared for the great change which the summer's heat produces; but vegetation has shot forth with uncommon rapidity, and summer has come upon us at once. The waters have been high, but have done no particular damage as yet.

I wish you to impress upon the Saints, within the bounds of your mission, the propriety and the importance of paying their Tithing. I do not wish you to be strenuous or harsh in urging this subject upon the brethren and sisters; but no indifference should be allowed to prevail in relation to that important doctrine, through the laxness of yourselves in setting it forth.

The missionaries to the Sandwich Islands, with their families, accompanied by the families of Elders Alma L. Smith and Benjamin Cluff, expect to start on their mission to-day. Their names are: George Nebeker, Ephraim Green, Eli Bell, James Lawson, Alfred Randall, Philip Pugsley, William B. Wright, Charles Boyden and Cabel World. Brother F. A. Hammond has proceeded to the Islands in advance of the party, and John A. West is hourly expected from Parowan to start with them.

A free public bath has been lately built at a short distance from the warm springs for the accommodation of the public; it is quite plain, but commodious and suitable for the purpose. All the water of the spring is brought out in a covered flume to the bath and can be run through it, if needed. The